CHICAGO, ILLINOIS, THURSDAY, FEB. [illegible]

[illegible]

If they outlive their usefulness, [illegible]
Poor, toilworn hands [illegible]—have the strength
To labor, they are branded with the name—
The shameful name—of pauper! This, the world
Will give them for their years of faithful toil,
And, at the last, mid others of their kind,
A [illegible] grave in some drear potter's field.

O Mother Earth! who in thy fruitful womb
[illegible] all things of which mankind hath need,
Is there not bread and fruit for those who toil?
[illegible] thou givest from thy bounteous store;
Shall not thy children equal take of thee?
Why should a few hoard up thy garnered wealth,
Whilst others go thro' life with empty hands?
Yet even thus the strong despoil the weak,
Fatten and thrive upon the misery
Their lust and greed create.

Almighty God!
Hearest Thou not the groans of the oppressed?
Seest Thou not the hopeless tears that fall
From eyes grown dim with weeping and with woe?

[illegible]

"HEAR YE HIM"

[illegible]

Obedience to Christ [illegible] the [illegible] of His Kingdom on Earth

"While he yet spake, behold a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye him' " (Matt. xvii:5).

Notice here we have Peter, James and John, three witnesses, testifying that they heard the voice saying, "Here ye Him." Not hear ye Paul, or Peter, or John, but "Here ye Him."

It is my opinion that this was given as a warning to the human family to prevent them from deception through false teachers who tell you that they are preaching the Gospel of Jesus, the Son of the carpenter of Nazareth, when, in fact, they are preaching the gospel of mammon (the God of Gain), which carries along with it competition, destruction and death.

In the face of the fact that Jesus said He had come that we might have life, and have it more abundantly, let us, with this echo of "hear ye Him" ringing in our minds, look further into more of His teachings we have been commanded to hear. Then let us hear Him, in Matt. v, for instance: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This is the same kingdom spoken of in Matt. iv:23, and could have been translated five or six different ways, such as government, administration, rule, territory, realm, dominion; but [illegible]

[illegible]

As a proof of [illegible] spirit," we will [illegible] says: "I (Jesus) [illegible] of heaven and earth [illegible] these things from the wise [illegible] learning) and prudent, and [illegible] unto babes [illegible] their minds were open to [illegible] Jesus. You remember it is [illegible] common people, those of [illegible] Him gladly.

The Meek Shall Inherit the [illegible]

Let us return to Matt. v:5, [illegible] "Blessed are the meek, for they [illegible] the earth;" also to Psalms [illegible] ing these two passages we [illegible] inherited the earth in the past [illegible] inherit it in the future. We find [illegible] were once the inheritors of the [illegible] the oldest son, the first born, [illegible] er, sisters, brothers, and all [illegible] came his slaves. We [illegible] of inheritance in existence [illegible] rope, with the [illegible] only gave the land [illegible] [illegible]

[illegible] Lord, Lord, have [illegible] prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? (v. 23). And then will I profess unto them, I never knew you; depart from me, ye that work iniquity (v. 24). Therefore, whosoever heareth these sayings of mine, and doeth them (not merely heareth them), I will liken unto a wise man which built his house upon a rock (v. 25). And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."

In John viii:31 we read: "Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed (v. 32); and ye shall know the truth, and the truth shall make you free." As a matter of fact, there can be no freedom until the earth and the fullness thereof belongs to all the people therein. This is the force of the sentence: The meek shall inherit the earth. We all need the earth as much as we need the air and sunshine, and it is as much wrong to deprive any human being of the use of the earth as it would be for us to have to pay some one for the privilege to breathe the air. Equal opportunities is what we can hope for in the kingdom of God or the kingdom of heaven, for which we have been taught to pray—prayer meaning desire.

A Collective Prayer

Hear ye Him (Matt. vi:6): "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corner of the streets, that they may be seen of men. Verily I say unto you, they have their reward (v. 6); but thou, when thou prayest enter into thy closet, and, when thou has shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly (v. 7); but when ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking (v. 8). Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask Him (v. 9). After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen."

The form of this prayer, laid down by Jesus, is a prayer for a collective body, such as the Universal Brotherhood of Man will be when it is established by all that are in favor of a collective ownership of the earth and the fullness thereof, regardless of color, creed, race or sex. In that prayer there is nothing for the Big I, or the Little You. The general address to the Father is our, us and we. And one of the first things we are advised to pray for is, "Thy kingdom come, they will be done in earth as it is in heaven." One cannot conceive of private monopoly in heaven, with its competition, strife and war with private ownership of the necessaries of life, such as our present Christian civilization upholds and defends as right and God-ordained, which make it possible for a few men to corner all the food and another bunch of men corner all clothing, and others, again, all houses, lands, light, transportation, education and control all jobs. This condition has divided the people of the earth into two classes, the inheriting and job-owning class, and the disinherited and job-hunting class, and as long as this condition exists there can be no peace, the kingdom being divided into a Master Class and a Slave Class.

Here, again, let us give attention to "hear ye Him" in Matt. xx:25: "Ye know that the princes of the Gentiles exercise dominion over them (the people) and they that are great and [illegible] exercise authority upon them (v. 26). But it shall not be so among you; but whosoever will be great among you, let him be your [illegible] (v. 27) [illegible]

[illegible] Masters, but to be servants one to another. He tells us we are all brothers.

"Oh, that the Vatican [illegible] would arouse us from the hypnotic [illegible] that priestcraft and [illegible] have [illegible] over the human race, for the aggrandizement of the ruling class of all countries for 1600 years, or since Constantine made the bishops believe that he had seen the sign of the cross in heaven, with the inscription, 'In hoc signo vinces' (by this sign we conquer).

The teaching of Jesus, and the setting up of a just government among men on earth, had been suppressed, and all the communistic societies established by the apostles (except Paul, who did not teach the economic teachings of Jesus) have been destroyed by the so-called Christian church, and in its place you have had the teaching of Paul and church authority.

Apostolic Communism

Let us look into St. Luke's understanding of salvation (Acts ii:44): "And all that believed were together, and had all things common (v. 45); and the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." (45) "And sold their possessions and goods and parted them to all men, as every man had need." Acts iv:32: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."

In Acts v:20 we have a record of an angel speaking to Peter: "Go, stand and speak in the temple to the people all the words of this life (the life of the new society Peter had organized)."

In Acts vi we learn how the [illegible] [illegible] Vision Kings (like our present day business men, their methods were the same) that infested the synagogues (as the same class infests the churches of today). Of course, they could foresee that if the Co-operative Society kept growing, as it had in the past, the business men would be put out of business, and, to continue as they were, they resorted to bribery (as is done today).

Acts vi:10: "And they were not able to resist the wisdom and the Spirit by which he (Stephen) spake. (v. 11) And they suborned (bribed) men, which said, 'We have heard him speak blasphemous words against Moses and against God.' (v. 12) And they (the business men) stirred up the people and the elders (the aldermen) and the scribes (the lawyers) and came upon him and caught him, and brought him to the council. (v. 13) And set up false witnesses, which said: 'This man ceaseth not to speak blasphemous words against this holy place and the law.'"

As a result of these business men's bribery, and an appeal to the prejudices of the mob gathered by the Provision Ring, and the lawyers (including Saul, who later on is called Paul) succeeded in driving Stephen out of the city and having him stoned unto death.

Acts viii:1: And Saul was consenting unto his (Stephen's) death, and at that time there was a great persecution against the church (the Co-operative Communistic Society, for the disciples of Jesus had not then organized any church, nor did they do so afterwards in the sense we understand the church), which was at Jerusalem; and they (the members of the communistic society) were all scattered abroad throughout the regions of Judea and Samaria, except the apostles (and those that were killed).

Modern Co-Operation

The [illegible]

[illegible] the Christian [illegible] [illegible] have spoken [illegible] have sung of and [illegible] lying in the fullness [illegible] established or all [illegible] human race will [illegible] tion worse than [illegible] lowed the destruction [illegible] societies in the [illegible] ing class got control [illegible] and set up their [illegible] Christianity, resulting [illegible] thousand years of [illegible] such as were never [illegible] Wherein millions [illegible] and put to death [illegible] truth and freedom, [illegible] be obtained with [illegible] tion.

Here, again, listen [illegible] "Hear ye Him," in Matt. [illegible] the kingdom of God, and [illegible] all these things shall be added [illegible] render, the previous [illegible] meant by "all these things" [illegible] mean freedom, truth, [illegible] which must include [illegible] ing, shelter, education, [illegible] the privilege to worship [illegible] according to the dictates of [illegible] science, without fear or [illegible] or state authority. To [illegible] is to establish the Universal [illegible] Man, the Co-operative Commonwealth [illegible] shall we have peace on earth and good will toward men.

Recently a [illegible] men of St. Joseph, [illegible] pastor of the [illegible] [illegible] to make special [illegible] selected as the date.

This is a remarkable [illegible] of the working men of St. Joseph [illegible] the carpenter of Galilee [illegible] working class; they have a [illegible] make their claim [illegible] upon it and leaving it in the [illegible] Let the working men everywhere [illegible] of the workers of St. Joseph. "Go [illegible] likewise."

The Sunday School lesson [illegible] is especially interesting this week [illegible] Prosser makes a strong argument [illegible] immortality and shows its power [illegible] forces. Read the lesson—always [illegible] sons, for they work a new era in both [illegible] and Christian literature.

HUSTLE, COMRADE, THE [illegible] THE CHRISTIAN SOCIALIST [illegible] YOU.

THEY MUST [illegible]

God in the Social [illegible]

By REV. HERMAN [illegible] [illegible] at Zurich [illegible]

The Most Fiery, [illegible] Book yet written on [illegible]

THE VOICE OF A [illegible]

[illegible]

[illegible] a government of the many by the [illegible]. We should [illegible].

Do not be afraid to vote for Socialism, whoever you are, or whatever your former party affiliation, unless you are afraid of having your own way, and realizing your own ideals of government.

If you believe in a government of the people, by the people and for the people, vote for Socialism until your vote means something to you. Socialism will make you free to express yourself, politically, economically and socially.

Pray tell me what other party offers to loose the bonds and make you a free citizen—free to work, free from paying toll to the coffers of capitalism, free to express your honest convictions without jeopardizing your income, with a free ballot of real power in your hand?

True it is that some factions of both the old parties in some states have recently made concessions (forced upon them by Socialism) to the extent of adopting the initiative, the referendum and the recall. But do not be deceived thereby, you have the Socialist Party to thank for getting even that bone for you, and it is only a dry bare bone in the hands of either of the old parties. It will still be for the interests of the party bosses to see that the will of the people gives way to the will of the privileged interests, whose henchmen they are under the present competitive industrial system.

Mammon will still be king, and not only the politicians, but you and I, will still feel the impress of his iron heel while we compete with our brothers for a living, and pay toll to rich [illegible]

[illegible] the front as representative [illegible] agnostic and unhappily skeptical of [illegible] soul-satisfying [illegible] of religion, and too often "slop over" by giving [illegible] to the dogmas of doubt. They [illegible] audience by giving expression to [illegible] which trouble themselves.

While they all say, truly, that Socialism [has] nothing to do with matters of religion, although it is the basic principle of religion and morality applied to human [affairs], they too frequently break over with [illegible] of heart-pain for want of the soul-hope [and] morality which blesses the world and [fills] the heart of man with joy.

Socialism comes loaded with hope [to the] world of a good time coming in the "[illegible] year of the Lord," and does not take [from the] world the beautiful flower of [illegible] which shines in heaven's dome for all [illegible]. It gives hope of universal good here [without] taking from the heart the hope of [illegible] good hereafter. In fact, Socialism, the [hope of] temporal good for all to be realized [in this] world, strengthens the hope of eternal [good to] be realized hereafter, and he that [illegible] beautiful hope of Socialism and [illegible] against the beautiful hope of good to [be real]ized beyond the span of time between the [cradle] and the coffin, gives to the world a [illegible] [illegible]. The doctrine that [illegible] [illegible]

[illegible] believe that you have a right to your [illegible] opinion independent of your [illegible] [illegible], and you want your vote to count, [illegible] the visions of the dreamers as to [illegible] perfected state of Socialism will be, [illegible] you; you have only to do with the [present].

[illegible] man has drawn an architect's plan [illegible] in building his house. The general [illegible] carried out, but when it came to de[tail] [illegible] a change in the [illegible] [illegible] added a [illegible] [illegible] changed the [illegible] and he himself [illegible] be built into [illegible]. The building of that house [illegible] only a well-defined plan, but an evolu[tion] [illegible].

[illegible] will be with the Socialist state. So[cialists] [illegible] they have many and varying [illegible] the few people to say what every [illegible] will be. Holding steadfast [illegible] a few elemental principles which they [illegible]

[illegible]

[illegible]. They have proven that corporations must combine in order to control the supply of any product.

The next natural step is that the corporation of humanity should control all production, eliminating all competition, graft and political chicanery, which is now necessarily incident to making a competent living.

When we have established the main features of our dwelling—political freedom and industrial freedom—it will then be worth while to decide upon the details best fitted to serve our further needs.

To hesitate to board the Socialist craft for any such squeamish reasons as not being able to accept all its ideals, reminds me of two men I heard about: They were standing on the bank of a river watching their homes being consumed by fire on the opposite shore. A boat was waiting to convey them across, but they refused to go aboard until they should agree as to which method was best to follow in putting out the fire—one argued for chemicals, while the other stoutly adhered to water. And their homes were destroyed.

How foolish! The first important thing was to get to the spot where they could do something.

Just so we must get to the point where the people's voice can count, and where they can give direct battle to oppression and injustice.

Do you want to help right the wrongs of the world? The Socialist ballot will give you this power.

Winter or summer, rain or shine, there are hundreds of thousands of men traveling the railroads, afoot, out of money, hungry and [illegible] on every railroad section are piles of old ties thrown down in heaps. It would be just as easy for the section men to stack them in [illegible]

[illegible] Socialist movement and the strongly [illegible] mind is in the majority among those who [are] workers in the movement. This is not strange, for the Socialist movement is only the deep-seated religious sentiment of the human [heart] seeking realization. I was invited to [give a] sermon on "Christian Socialism" by the [illegible] home City local in the court house on a Sunday night; some few of the leaders, [being] agnostics, suggested that it might be [well to] require me to confine myself to "pure [scientific] Socialism—"class conscious" Socialism, [but at] the time of the lecture I was left free and [the] padlock was not put on my lips, and I [went] ahead giving pure conscious Socialism, a [ser]mon on Christian Socialism (as I called it, [ad]mitting that "Christian" added to "Socialism" is superfluous), and the applause [illegible] throughout the delivery of the sermon [illegible] the large majority of the audience to be [both] Christians and Socialists.

Socialism scientifically presented, [illegible] in terms of religion, is more effective [than] when given shaded with religious [doubt and] agnosticism. In fact, the spirit of [religion] gives life to Socialism, but the spirit of [illegible] weakens and deadens it. I have been told so by agnostics and religionists [illegible] more preachers we can get on the [Socialist] platform the better for the cause, [and] they become illuminated by the light [of] Socialism for the world, they [illegible] less for the world to come and [illegible] shadow of agnostic doubt. As [illegible] all can sing,

"The Lord is my shepherd, I shall not [want]"
—so they can sing:

"Yea, though I walk through the valley of the
shadow of death, I will fear no evil."
[illegible]

Signs of the Times

Editorial Comment

The Chicago Tribune says: "The coal operators of Illinois chafe under the anti-trust laws. They had a combination once, which was broken up, to regulate the price of their product, and they wish to be allowed to recombine. They are considering the advisability of asking for legislative permission. They say that the competition which has been forced on them is demoralizing the business and throwing it into the hands of a few through the merger of companies."

So under forced competition, if such it be, we have a merger of companies, do we? There is no escaping the irrisistible tendency to monopoly in the competitive system. We must have public monopoly or private monopoly. Which shall it be?

* * *

Lincoln's birthday was celebrated in Chicago by hundreds of sermons in the churches advocating the abolition of Sunday mail service in the local post-office and its branches. The crusade against Sunday labor in the postoffice came in response to an appeal of the Chicago Christian Endeavor Union.

The significant thing about this movement is that it is not based upon the old-fashioned ideas of "Sabbath desecration," but upon the right of the postal clerks to their Sunday rest. Verily, the church is discovering that "the Sabbath was made for man, and not man for the Sabbath." It is a hopeful sign of progress that the church has found the economic basis of the Sabbath.

* * *

Edwin A. Brown of Denver, Colo., known as the "millionaire tramp," advocates the establishment of municipal lodging houses similar to the one already established in New York city in all American cities. The object is to provide cheap lodging for men out of work.

The proposal is a worthy one as long as "the land of the free" will not guarantee to its citizens the right to work, but if we had a system which provided work for all no one would need to go to a municipal lodging house, and if such places were founded they would likely prove the entering wedge by which municipalities would take over the hotel business; hence there will be the usual capitalist opposition to any movement of this kind. As long as we maintain the profit system the claims of humanity must give way to the claims of profit.

* * *

The Illinois senate has had a committee in Chicago investigating the clothing factories. The [illegible] employers have for a long time maintained an employment agency that is in reality a blacklisting agency. Senator Henson said the evidence gathered would be used to frame legislation to abolish such agencies.

State's Attorney Wayman refused to take the evidence gathered by the senate committee for presentation to the grand jury. He could not see where there had been any violation of the law. However, Senator Henson said:

"We have found many violations of the law. I have come to certain conclusions, but will not say what they are, except in a report to the senate. We are not likely to recommend a compulsory arbitration law, as it could only be enforced by sending them to jail. And the wrong men are always sent to jail in labor disputes."

Senator Henson has made an important discovery. We congratulate him on his perspicacity. We had suspected as much ourselves for a long time.

* * *

It is confidently asserted that a "slush fund" of $20 each was subscribed by Chicago policemen to secure a raise of pay from the city council. Whether the slush fund was delivered or not the "goods" were not, and now the policemen feel as though they had been on a snipe hunt and left to hold the bag. Whether such a fund was raised or not it might have been. In most of our cities it is almost impossible to carry on certain lines of business unless you "grease the ways," and in many positions a laboring man cannot hold his job unless he contributes something from his pittance to some grafter over him. If we attribute the universal reign of corruption to human depravity we become pessimists, but when we discover that most, if not all, the trouble is in our unethical system in which we are inextricably entangled we become Socialists. Put the blame where it belongs, brother, on the system.

* * *

B. W. Fleisher, proprietor, and J. N. Penlington, editor of the Japan Advertiser of Tokio, have been fined 70 yen each, or, in default, thirty-five days' imprisonment for the reproduction of a Socialist interview.

It seems that nearly every nation, during the period in which capitalism is being developed within it has to have a spasm of persecuting Socialists and others entertaining radical ideas. They all have to learn the same old lesson in the same old way, and when they discover that jailing men does not confine ideas they begin to adopt the ideas.

* * *

The prospect that 2,000,000 people will starve to death in China unless relieved, as stated by Consul General Wilder at Shanghai, reminds us of Lord [illegible] statement in his "Forty Years in India" [illegible] during the whole time of [illegible] in India there [illegible] famines. [illegible] raised in America for the Indian famine [illegible] it was stated that grain was not needed, but only money, as there was sufficient grain in India. Famines are caused by the private ownership of a nation's resources.

* * *

"With Canadian reciprocity the food gamblers in the pit will have to corner the products of a continent instead of a country.

"Free admission of the food products of Canada will render this commercial brigandage more and more difficult."—Senator Beveridge.

Senator Beveridge and others who think like him should remember that the "food gamblers" are men who have proved their ability to overcome difficulties in the way of their operations. And we will venture the guess that if reciprocity does make it necessary for them to extend the field of their operations they will rise to the occasion; for extension of their operations means extension of profits. Sooner or later, under cover or in the open, with free trade or with tariff, there will be an international food trust, unless the Co-operative Commonwealth comes first. There is no escaping the tendency to association and centralization.

* * *

Judges of the Superior, Circuit and Municipal courts in and about Chicago have recently returned passes sent them by the railroad companies. This indicates two things: That there are honorable men serving on the bench, and that railroad management is dishonorable. Passes are offered as a bribe, and when they are accepted, if they are not accepted as a bribe it is because the recipient is too stupid to be fit for his office.

* * *

The Kansas legislature has just given the suffrage to the women of that state.

* * *

Women trade unionists of Chicago are sending a committee to Springfield to lobby for an amendment of the ten-hour law for working women.

Two years ago the women succeeded in having the ten-hour law passed. The lobby of the Illinois Manufacturers' Association retaliated by having the enforcement of the law restrained by the courts, and it was fought to the Supreme Court, where the women won. Now they want to have the scope of the law broadened and a limit of fifty-four hours a week set for women workers.

These ladies had to leave home—Bad cess to the home!—in order to get the protection of the law for those they represented. If we had women suffrage and direct legislation they could have secured what they wanted by going to the nearest polling place on election day.

* * *

The match trust has assigned its patent on sesquisulphid (substitute for white phosphorus in making matches) to a committee consisting of Prof. Seligman of Columbia, Jackson H. Ralston of the Federation of Labor and Chas. P. Neill, U. S. Commissioner of Labor, as trustees for the common good; thus allowing match manufacturers not in the trust to use the substitute.

The New York Call very sensibly comments that while it does not prove "that capital is unselfish and altruistic, and that the Socialist analysis of capitalism is all wrong"— "But it does show that even capitalism has not yet succeeded in poisoning all the milk of human kindness. It shows that the fundamental social instincts are ineradicable, even at the behest of profit. It shows that the social conscience may, on very rare occasions, triumph over capitalistic greed. It also shows what this social conscience will be capable of achieving in a society from which the greed for profit and the ability to exploit one's fellows will have been banished."

We would call attention also to the fact that the Match Trust, however generous and humane its members might be personally, did not dare act according to the dictates of common humanity until they had used their patented monopoly to secure their own economic position beyond any possible danger of going down in the struggle for existence with their competitors. Another illustration of how our evils are rooted in our economic system and not in personal depravity.

THE REVISION AND THE REVOLUTION

By W. R. Keefe, Chatham, Va.

The story of the Bible, from its earliest beginnings, its many translations, its preservation down through the ages to its latest and most perfect revision is an interesting romance.

Of the original manuscripts not one is now in existence, but the revisers had access to not less than three thousand translations and copies.

New discoveries of old manuscripts and the obsolete language of the authorized version made necessary a modern revision.

Wycliffe's, Tyndale's, Coverdale's, Cranmer's and the King James Bible were good in their day, but the American Standard Revision is the most accurate and perfect work in translation yet attempted. The time and labor expended in its production by scholars of such standing was certain to result in a superior piece of literature.

The English and American [illegible] worked [illegible] to labors from 18[illegible]

This committee was composed of the [illegible] scholarship of the [illegible] of the United States. Their honesty of purpose, which is unquestioned, and the [illegible] materials at hand furnished the equipment for such a vital and stupendous task.

But we are concerned in this article not so much with the record as we are with the results of their work, which appear in this latest and best revision.

The grammatical accuracy and literal rendering of the original text brings nearer the day when we shall know the truth and the truth shall set us free. This old book of books is today the most dangerous weapon to capitalism in the hands of revolutionary Socialists.

The communism of Jesus and the [illegible] Socialist's ideal, the co-operative commonwealth, coincide in so many respects that any tendency in that direction and effort, conscious or otherwise, which hastens its approach, is a source of inspiration both to the true Christian and the political idealist.

The changes and corrections introduced by the American Standard Revision are so numerous that we can note only a few of the more radical renderings, and these of some sociological significance.

Forty-seven times the old version applies to Jesus the title "Master," which is correctly translated Teacher in the Revision. Jesus said: "No longer do I call you servants, but I have called you friends." In spite of the Socialist trend of Jesus teaching the monarchism of the seventeenth century was bound to influence the translators just as the democracy of the nineteenth determined the mental attitude of the revisers.

They have properly substituted the word Justice for Judgment in Psalm 33:1: "He loveth righteousness and justice." In twenty-four other places the same improvement is made. Justice is one of "the words which proceedeth out of the mouth of God," and when denied or delayed men suffer shamefully and die in disgrace.

The word Charity, which occurs twenty-[illegible] times in the King James version, is translated love in the revision.

All this is in keeping with the revolutionary spirit of our times. The working class no longer ask favors but demand justice. And even the word charity, which is an insult added to the injury of poverty, has fallen into such disrepute as to be expunged from the Christian Bible.

The revision gives us a remarkable improvement on the obscure and misinterpreted parable of the unjust Steward.

The old version, Luke 16:9: "Make to yourselves friends of the mammon of unrighteousness that when ye fail, they may receive you into everlasting habitations." The revision reads: "Make to yourselves friends by means of the mammon of unrighteousness that when it shall fail, etc."

The change of pronoun from ye to it makes sense. The pronoun it refers to mammon and Jesus foretells its downfall. The profit system or capitalism is doomed to failure and it has almost run its course. The dishonesty and deceit to which these men are driven is proof enough that the system they work under is at fault and must end.

But if the stewards of wealth have wisely administered the trusts committed to their care, they may be called upon to superintend the industries of Co-operative Commonwealth when the workers come into power.

Will the interpreters in the pulpit be as bold and honest in proclaiming the truth as the revisers have been careful to discover and courageous to record the results of their research?

The casual reader cannot fail to find any number of proof texts that unqualifiedly support the basic principles of scientific Socialism.

"All things are yours, the world, etc." Is not this collectivism?

"Call no man your master." Is not this democracy?

"If a man work not neither shall he eat." "And they received every man a [illegible]." Is not this equality?

Laveleye, the economist, says: [illegible] social organism [illegible]

EDITOR

FEDERAL JUSTICE

[illegible] Socialists of Chicago celebrated Lin[illegible] birthday by a mass meeting of protest [illegible] the manifest class bias of our Federal [illegible] in cases in which capital and labor are [illegible]. Eugene V. Debs and Fred D. Warren [illegible] the principal speakers.

It is time that Federal judges were made to [illegible] the voice of the people, and the pardon of Fred Warren by the President emphasizes this [illegible]. When it becomes necessary for the President of the United States to use his par[illegible] power to protect people from the courts [illegible] begins to look as if Jefferson's prediction [illegible] the liberties of the American people would [illegible] their grave in the Federal courts was al[illegible] fulfilled. Even one who disapproves of Fred Warren's teachings and dislikes his lit[illegible] style as strongly as President Taft ought to have at least as much sense and fairness as the President has shown and realize that courts and prisons are for criminals—the enemies of society—not for disseminators of thought. In a free country thought is met with thought, not with prosecution.

The persecution—it can scarcely be called prosecution—of Fred Warren was started by Theodore Roosevelt when he was President, and is on a par with a lot more of that gentleman's asinine performances. It has proved a stupendous farce that has added immeasurably to the contempt in which the Federal judiciary was already held.

General contempt for the courts, or even the least loss of confidence in their integrity, is a bad thing for any nation, for it leads directly to anarchy; but it cannot be avoided when judges apparently go out of their way to bring their offices into disrepute. We have heard the expression "peanut politics." If we may be forgiven for adding to the already too great burden of slang that the English language sustains, we would brand the proceedings of the Federal courts as "peanut justice."

W. H. W.

* * *

Justice as administered by the United States courts has been too much tempered with mercy in the opinion of Special Attorney General Butler of St. Paul. Mr. Butler made this statement in the arguments to quash the indictments against the ten Chicago beef packers before Judge Carpenter in the U. S. Circuit [illegible]

[illegible] "Who is putting up for the [illegible] campaigns for the different candidates for mayor, says—speaking of the Socialist candidate: "We all know that sweat and blood furnish the campaign funds with which his party fights its battles. But what about the other eight?"

Thank you, Mr. Editor. Socialists are willing to give their sweat and blood because they stand for principles. As to the "other eight," the office is sought as an investment on the part of the professional politicians, and as the protection of investments on the part of the "interests" that put up most of the money.

* * *

The Democratic machine candidate for Mayor of Chicago is a banker, A. J. Graham by name. In 1900 Graham was a member of one of the park boards of Chicago and successfully opposed a proposition to increase the wages of park employes from $1.75 to $2 per day, saying that "no day laborer needs beefsteak."

Before the French Revolution one of the aristocrats invited the poor of Paris to eat grass. History is said to have a way of repeating itself. The contempt displayed by some American capitalists for the working class is not reassuring.

* * *

An exchange states that three great insurance companies of New York have loaned policy holders $200,000,000 with the policies as securities. The money is used chiefly to buy automobiles and other luxuries so as to enable borrowers to sustain a scale of living not warranted by their incomes.

One of the strongest reasons for a change in our social system, although it is seldom used as an argument, is the spiritual degeneration that is becoming almost universal under capitalism. The whole world is going dollar-mad. The worship of the golden calf is demoralizing society from top to bottom.

WOMAN'S DAY PROGRAM

The Chicago Christian Socialist Fellowship will observe Woman's Day Sunday afternoon, February 26, at 2:30 o'clock, at Masonic Temple, Hall 811.

A special program will be given by women of the Fellowship, to which the public is invited. Mrs. Louise J. Pearson will give an address about women in the countries she visited in her recent trip around the world. Mrs. Eva Nichols will speak on the Present Outlook of Woman's Suffrage in the United States. Mrs. Annie S. King, a returned missionary from India, will tell us about the women of India, and Mrs. Reigh Utley will read an article on Woman's Suffrage in Norway.

Work of the Trade Union Women by Mrs. Elizabeth J. Moyer, short readings by Mrs. M. Hess, Mrs. Magdalene Halls and Mrs. R. Nelson. There will be good music and reports of the work of 1910 by the Secretary and Treasurer.

All members are urged to bring their friends and men are cordially invited to come and bring their wives. This splendid program should not fail to bring a large attendance.

* * *

President Frank H. Woods of the National Independent Telephone Association denies the current reports of a merger between the Bell and the Independent telephone interests, and brands them as "press agent fakes." It is quite possible that they are fakes. There is nothing to prevent the same group of financiers from owning stock in both the Bell and the Independent concerns, while the maintenance of two telephone systems compels the telephone user to rent two telephones or put up with only half service; thus a double-barrelled robbery of the public is made possible.

* * *

The sale and interstate shipment of ice cream "consisting in whole or in part of a filthy, decomposed and putrid animal or vegetable substance," is charged against three Chicago ice cream manufacturing companies in criminal [illegible] before Judge Landis in the United States District Court [illegible]

[illegible] selves some day, and that would be Socialism. There would be no profit in it, but some of us think that ice cream with neither profit nor dirt in it would be really good to eat.

WHITE WOMEN AND NEGROES

The United Press furnished this item to its list of papers:

Because fashionably dressed white women rubbed elbows with Negroes, Japanese and Chinese, and applauded such representatives advocating [illegible] marriage of the races at a dinner given last night [illegible] the newly organized Cosmopolitan Society of America is being severely criticised, today. White women, apparently from their dress and manners members of the cultured class, leaned over the tables to chat confidentially with all shades of negro men; negresses in gaudy gowns and be-diamonded, their faces whitened with powder and touched with rouge, talked intimately with scholarly looking white men, while Japs and Chinese joined in the conversation.

J. C. Lipes, who acted as toastmaster, explained the objects of the organization. "It will secure a fraternity of all people," he said. "Incidents of birth or station in life will be ignored and a common brotherhood worked out."

It was said the new organization starts out with a membership of nearly 1,000.

Condemnation of such foolishness can hardly be too strongly expressed. The amalgamation of races is going on quite rapidly enough without a society for the promotion thereof!

The Negro is not suffering for a white wife, or even for an invitation to a white folks' party. He is suffering on account of economic robbery and economic slavery. Socialism does not promise him a white wife, nor a welcome into white folks' parlors; but it does promise him the full product of his labor—freedom from economic robbery—which will enable him to live as well at home, have as pleasant parties and travel as much as any white man.

Equality of economic and social opportunity does not imply social intercourse between the whites and blacks. The ultimate solution of "the race problem," as such, rests with future generations, not with us. Whatever that solution may be, it will come naturally, not by such abortive efforts as are described above; and a premature agitation of this problem can not but prove harmful to the present forces of progress.

CRAZY CRAFT UNIONISM

The following from the Chicago Record-Herald clearly sets forth the follies that pertain to craft unionism making it wasteful and ridiculous and constantly provoking the contempt and indignation of outsiders. Would Industrial Unionism avoid such exasperating, injurious nonsense?

Did you ever hear of a strike for more work? If your boss offered to pay you 60 cents an hour to sit and smoke your pipe, would you strike because he wouldn't let you work? The sheet metal workers on the new Columbia Theater did, and the outraged plumbers and electrical workers struck in sympathy with them.

Doors Cause Trouble

The trouble arose over the hanging of a door. The work of hanging doors has been claimed by carpenters ever since Noah hung the doors in the ark. Noah's doors, however, were of wood. Those in the Columbia Theater are covered with sheet metal, which makes a difference.

The carpenters in the Columbia Theater proceeded to hang the doors and the sheet metal workers said they would be hanged if they would stand for it. The owners of the building offered to pay the sheet metal workers the union scale of 60 cents an hour to sit and watch the carpenters hang the doors. The offer was promptly refused. The owners then offered to pay the carpenters to sit and watch the sheet metal workers hang the doors. They refused the offer.

Similar at City Hall

The sheet metal workers a few days ago [illegible] a strike at the new city hall. A few metal [illegible] cases had been moved in by laborers. The [illegible]chanics thought they would like the [illegible] called a strike. Commissioner of Public Works Mullaney stopped the laborers, and asked the mechanics to set up the filing cases.

The cases were all carried downstairs, loaded on a wagon, taken back to the old city hall and set up in their original position. When this was accomplished the sheet metal workers took them down again, loaded them on the wagon, [illegible] them at the new city hall and set them up.

At [illegible]

A few weeks ago the structural [illegible] started to erect [illegible]

[illegible] Crusaders

Conducted by M. Kathryn [illegible], 901 W. Main St., [illegible], Va.

GOD BLESS OUR LAND

God bless our native land!
May Heaven's protecting hand
Still guard our shore;
May peace her power extend,
Foe be transformed to friend,
And our blest power depend
On war no more.

May just and righteous laws
Uphold the public cause
And bless our land.
Home of the brave and free,
The land of liberty,
We pray that over thee
May rest God's hand.

And not this land alone;
But be thy mercies known
From shore to shore.
Lord, make the nations see
That men should brothers be,
And form one family,
The wide world o'er!

* * *

Well! Would you believe it? Just eight Young Crusaders? I don't believe it, I tell you plainly; but that's all I can find to date (February 6), and I think that we had better get real well acquainted so as not to be lonesome! What do you say? And to that end I am going to adopt the suggestion of little Marie Wheeler, and print all the letters in our column until there are too many for that to be possible. So here we are, beginning with the very first one to reach me:

Greenfield, Tenn., Jan. 11, 1911.

Dear Aunt Kathryn—I am a little boy six years old, but I am a socialist, and I can read what you write for us little folks.

Your little friend,
Zed Aydelott.

I have already written about little Zed, God bless him.

N. English, Iowa, Jan. 19, 1911.

Dear Aunt Kathryn—My name is Edith Elnora Miller. I am eight years old, and will be nine the fourth of April. I live on a farm of a hundred and twenty acres. My papa and mamma are Socialists. I have to walk a mile and a quarter to school. Our schoolhouse is in a hickory grove. In the fall we have nuts to crack when there are any. We have some woods, and in the summer time I like to go to the woods and take a lunch and eat it under the trees. In this column I would like to know how the people live that make the things we use.

Your loving friend,
Edith Miller.

(Postscript by Edith's Mamma.)

Dear Aunt Kathryn—I am very much pleased with your department. My three, aged ten, eight and five, enjoy it. We are busy farmers, but our children are fortunate in some ways. But that makes me all the more anxious that other children should enjoy life. If I can be of any help to you in any way, will be glad to do all I can.

Yours for the great cause,
Mrs. Ruth A. Miller.

R. F. D. No. 1, Box 15.

Edith makes a splendid suggestion, and I will take it just as soon as I can find time to get a little posted on the subject, for I find that while I know in a general way how some of the working people live, who make the things we use, I need more exact and particular knowledge to be able to make it interesting and instructive to Young Crusaders. Perhaps there are some Young Crusaders who live where there are factory or mill workers who could describe their lives in their letters, which would be very helpful to me. There are many "workers" who live [illegible] well, as Edith's papa and mamma can [illegible]. They are workers themselves, and [illegible] doctors, lawyers, ministers, writers, [illegible], etc.—all who earn their living by their own efforts, and not from the profits [illegible] from the labor of others alone, or principally, and whose work adds to the wealth of [illegible], or is useful and needful. Perhaps [illegible] is not a requirement, for, under our [illegible] system, many are working hard to [illegible] [illegible]

[illegible] I hope she will [illegible] able for our column, and let us all enjoy it. This invitation is to all our Young Crusaders' mammas. That would help me a great deal. I thank her for her encouraging and friendly postscript.

Silver Creek, N. Y., Jan. 28, 1911.

Dear Mrs. Spiers—Perhaps the other young people thought as I did, that you would receive so many letters that mine would not be missed. I am nearly fourteen, and have a brother eleven years old. Silver Creek is a village of about three thousand inhabitants. It is a very pretty village, having a nice beach on Lake Erie. My brother and I like to read, and we have many papers and magazines. Father and mother discuss politics a great deal, and we children ask many questions. We are all Socialists because it will give working people the chance they ought to have. This is my first year in High School. I do not take civics or any other subject that would open a discussion of Socialism. But the teacher of history and civics comes from a Socialist family in this town, and I hear that she never lets an opportunity pass to explain Socialism. I will enjoy being in one of her classes next year. Now that the Christian Socialist is a weekly paper I am getting quite interested, and enjoy your column very much. I hope you will have many Crusaders on your correspondence list by this time, but if I happen to be the first to write from New York State, I shall be very glad to get your picture.

Sincerely yours,
Helen Guest.

You are certainly a "welcome GUEST," Comrade Helen, and you have a fine reason for being a Socialist. Equality of opportunity is indeed our great object, and one which no one can openly object to. This does not mean, as so often people try to pretend that it does, that everybody will be on a social level, without regard to the quality of their lives or minds, for there will always be differences in this respect. When you speak of the beach on Lake Erie which you enjoy, I heave a sigh of envy, for I grew up on the shore of a beautiful lake and love the water above everything, but have been denied such pleasures many years. I hope, when you get into the class of the Socialist teacher, you will have some interesting experiences to write us.

Box 59, [illegible], Kansas, Jan. [illegible]

Dear [illegible]—I [illegible] I would write a few lines to the Young Crusaders column, for the first time. I am a little girl nine years old, and I go to school, and am in the fifth grade. My papa is an old-time Socialist, and takes the Christian Socialist and the Appeal, and several other papers. I think it would be nice for us young Socialists to have a column to us ourselves, and like little six-year-old Zed Aydelott, I want my name to be among the first to write to Aunt Kathryn so I can get your picture. I have a little sister Grace, nearly four years old, and we have a nice time playing together. Today was nice and warm, and we went to Sunday school. We came to Kansas from Missouri two years ago, and like it better than Missouri on account of our health. Then papa says it is the best place for a man that wants to work. Were you ever in Kansas, Aunt? If not, you ought to come out and see what we have here. It is not so windy as some people claim it is. Well, Auntie, I must close my letter, as it is getting very long, and for fear of its going to the waste basket I shall say good-bye, and if I see my name in print I will come again.

Your new friend,
Marie Wheeler.

I have read some of William Allen White's articles about Kansas, though I have never been there, and have no doubt Marie "has reason," as the French say, for thinking it a grand state. I shall be glad to visit it if I ever have opportunity; and you see I have taken your suggestion, Marie.

R. F. D. No. 2, Box 72, Freemont, Ind., Jan. 30, 1911.

Dear Aunt Kathryn—My papa said you wanted little children to write to you, so I thought I would write you a few lines. I am a little girl nine years old, and live on a farm of 165 acres in the most beautiful part of northern Indiana. My papa is a Socialist, and the man that owns the farm we live on is also a Socialist, and his name is Mr. Oscar Mallory. We live in the same yard. I have eight nice black and white rabbits, two pet lambs, a pair of bantam chickens, a nice Holstein calf; also a nice black and white cat. She will stand up at the door when she wants me to let her out.

Your little comrade,
Vera T. Allen.

Vera is a very lucky little Comrade to have so many fine pets, and live in the beautiful country, with plenty of time and space to play in the fresh air. I hope she will try to learn all she can about Socialism, and help tell people what it is [illegible]

[illegible]

[illegible] be a Socialist [illegible] friends? [illegible] talking has yet convinced [illegible] of some dreadful [illegible] Socialism. They do not know [illegible] are found wanting, but they are [illegible] there is something wrong [illegible] greatest faults, and they are [illegible] Socialism. They will not listen to [illegible] Socialism, but they are all [illegible] a lecture on the same subject [illegible] Socialism. In this city of [illegible] souls, Socialism is steadily growing [illegible] the exact number of [illegible] intends to nominate a mayor and [illegible] in the coming spring elections. They [illegible] commencing a "whirlwind campaign" [illegible] Ameringer, the "Flying Dutchman," [illegible] began a series of lectures [illegible] is to speak in various parts of the [illegible] ing week. But the opposing party [illegible] napping. They are also [illegible] and have secured Mr. David [illegible] Mass., for the first lecture, to be [illegible] largest halls. This lecture was [illegible] ahead in all the Catholic [illegible] Ameringer were not mentioned [illegible] a hard fight, but we will not [illegible] girl nineteen years old, and I [illegible] my friends interested in Socialism [illegible] have not been successful [illegible] me. At present I am attending a [illegible] almost all my time out of school is [illegible] studies. I am hoping to complete [illegible] month, and am putting double time [illegible] Can you suggest some books on Socialism [illegible] any of those ponderous volumes which [illegible] great deal of study, but a brief, concise [illegible] deals simply with the principles involved [illegible] be very glad if you would write to me.

Loyally your [illegible]
[illegible]

I have written to Comrade Eleanor [illegible] her some leaflets, but I hope this will [illegible] eye of some good Catholic Socialist [illegible] tell us where to find some Socialist [illegible] written by Catholics. I am sure there [illegible] be some, and that this would seem [illegible] best. Will be glad of such information [illegible] I think there is a great need of Socialist [illegible] presenting the subject humorously, in the [illegible] of pithy stories and jokes. The [illegible] matter may be well [illegible] and we have plenty of [illegible] high class [illegible] possible to get people to read [illegible] ture who would never read a serious [illegible] tion of the subject, and some of what [illegible] read is liable to "stick." I would like [illegible] something of this sort myself, and could [illegible] great deal of it, where I could not use any [illegible] else.

R. F. D. No. 1, Harpersville, Ala. [illegible]

Dear Aunt Kathryn—I am a little school [illegible] years old. Will be eleven the 25th of [illegible] My teacher never says anything about [illegible] though my step-father is a Socialist, and [illegible] the Christian Socialist, Appeal To Reason, [illegible] Up the Divide, and Plain Talk. I think [illegible] ren was put in jail unjustly. My [illegible] to school. I notice the Young Crusaders [illegible] Christian Socialist, is why I write to you. If [illegible] the first writer from this state please [illegible] picture.

Your little niece that loves you [illegible]
[illegible]

This ought to be a well [illegible] rade, from the number of Socialist [illegible] has to read. She is the only one from [illegible] bama, so she is sure of my picture [illegible] hard, dear; read and ask questions [illegible] the way to grow up to be a real [illegible] worker for The Golden Rule against [illegible] of Gold.

212 W. Thirty-Seventh Street, [illegible]

Dear Aunt Kathryn—My papa is a [illegible] is a Socialist. There is a strong local [illegible] papa is a member. Everybody [illegible] Hoffman's lecture was fine last [illegible] It was the first on the lecture course. I [illegible] nine years old, but I am studying [illegible] We do not have much about [illegible] large playgrounds about our school [illegible] the socialists keep growing here [illegible] will be enough to elect city officers [illegible] I hope the Crusaders will grow to a large [illegible] and our page will interest all that read [illegible]

A True Comrade,
[illegible]

You were not the first from [illegible] rade Nellie, but if there are so few [illegible] as at present appears, I shall [illegible] my picture to all who write [illegible] over a hundred letters, you may [illegible] in due time.

[illegible]

[illegible]

further about it. The question must still remain unanswered for many minds whether it was intended by the prophetic annalists for literal history, for spiritual allegory, or for actual events bathed in the colorings of an imagination to which the providential assumed the aspect of the supernatural. We are twice told that Elijah went up by a whirlwind into heaven and in that storm—which would have seemed a fit scene for the close of a career of storm—God, in the high poetry of the Psalmist, may have made the winds His angels, and the flames of fire His ministers. For us it must suffice to say of Elijah, as the book of Genesis says of Enoch, that 'he was not, for God took him.'" Expositors Bible, 2 Kings.

If a Man Die Shall He Live Again?

"No," answers the atheist; "Do not know," says the agnostic; "Yes," declares the theist. The philosophical materialist declares everything is matter. Life begins in matter, is the manifestation of matter and ends in matter. The only school of knowledge is the five senses, and nothing is believable that is not provable. In the language of Thomas Edison, the inventor, materialistic monism declares: "I have never seen the slightest scientific proof of the religious theories of heaven and hell, of the future life for individuals or of a personal God and therefore refuse to believe they exist." This is scientific! It sounds big, but don't be afraid of it, it is only a great cipher without integers.

On the contrary, the Christian theist positively declares his belief in the existence of an [illegible] personal God, the reality of the spiritual world and the immortality of [illegible] by arguments [illegible] the facts of [illegible], language, history and the sacred writings of Jewish and Gentile peoples. In fact, the science of autology, cosmology, teleology, epistemology, philology, ethics, religion and evolution are laid under tribute to the doctrine of immortality. While the items drawn from these different departments of investigation, and which form the theistic argument in favor of belief in immortality, are not offered as a mathematical demonstration, a scientific proof of the existence of supernatural realities, they are offered as scientific facts which render a faith in these things sensible and morally certain. The theist says if science cannot see and handle spiritual things to prove their existence, neither can it penetrate the veil to prove their non-existence. If scientific investigation is void of proof on the one side of the question it is also void of proof on the other. If science cannot affirm the existence of God and of the immortality of man neither can it deny their existence. All it can say is, I don't know. But what it does not know and cannot prove of things above the sensuous it can and does point to and thus become a true hand-maid to faith. And scientific facts, while they have never demonstrated the existence of divine things, have always lent themselves to faith in them. In a word, scientific data to date [illegible] agnosticism and atheism and make faith in divine things both reasonable and [illegible].

Evidence for Immortality

Did Elijah go to heaven? Is he still alive? The narrative says yes. The account of transfiguration (Matt. 17) says yes. If Elijah [illegible] [illegible]

[illegible] human race. This [illegible] greatest minds of all ages [illegible] of the world's greatest systems of [illegible] written its finest literature, inspired its greatest poems, produced its most [illegible] ings, built its grandest [illegible] been the vital principle [illegible] its march of the centuries from the [illegible] of time." This is a historical fact and [illegible] accounted for on more solid ground than ignorance, fear or priest-craft.

2. Universal Instinctive Yearnings. [illegible] said, "Desire first fathers the thought [illegible] thought woos belief." "Affections are [illegible] nate with destinies, and every normal [illegible] foretells its own fulfillment, and therefore [illegible] is immortal because he naturally and [illegible] desires immortality." No more beautiful [illegible] mary of this argument exists than that of Addison's cato:

"It must be so; Plato, thou reasonest well.
Else, whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

To live eternally is the desire of every normal soul in the whole earth and this cannot be explained on the ground of mere wish. Whence did the wish come from? Why does it persist in spite of scientific and philosophical difficulties? Can anything account for it except a corresponding reality?

3. The Nature of the Soul. Plato, a disciple of Socrates, was the first to formulate [illegible] [illegible] disintegration; second, the soul is a simple substance; third, therefore it is not affected by the death of the body.

A modern theologian, Prof. M. S. Terry, has outlined the same thought in a little different form. He says, "It is affirmed both in the Jewish and the Christian Scriptures that man is 'created in the image of God,' and exists as the image and glory of God. We do not [illegible] find that image in his bodily form, which, [illegible] all other physical substances, changes, [illegible] from sight, and returns to dust. We [illegible] it rather in the personality of his self-conscious being, that is, in the unity of his intelligence, sensibility and power of free and responsible volition. His spiritual nature is the [illegible] sence of wisdom, affection and power, [illegible] we are no more able to find out to [illegible] than we are able to behold the invisible [illegible] There is no more reason to believe the [illegible] of man's personality is capable of [illegible] than is the essence of God in whose image [illegible] exists. If human personality is truly [illegible] tion, a [illegible] or a creation of God, [illegible] after His own image and likeness, and [illegible] the result or product of [illegible] causes, there is no [illegible] [illegible]